THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

THE LORD WANTS REAPERS.

O dwellers in the valley-land,
Who in deep dwilight grope and cower
Till the slow mountain's dial-hand
Shorten to noon's triumphal hour,
Why sit ye idle, do ye think
The Lord's great work sits idle, too?
That light dare not o'erleap the brink
Of morn, because 'tis dark with you?

Though yet your valleys skulk in night,
In God's ripe field the day is cried,
And reapers with their sickles bright,
Troop, singing, down the mountain side:
Come and feel what health there is
In the frank Dawn's delighted eyes,
As, bending with a pitying kiss,
The night-shed tears of Earth she dries!

The Lord wants reapers: O, mount up,
Before night comes and says, "Too late!"
Stay not for taking scrip or cup,
The Master hungers while ye wait;
'Tis from these heights alone your eyes
The advancing spears of day can see,
That o'er the eastern hill-tops rise,
To break your long captivity.

—James Russell Lowell.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, June 9, 1904

AMERICAN MORALS.

In a recent address on "American Morals," Rev. Dr. Charles Cuthbert Hall, President of Union Theological Seminary, said: "It is a matter of consternation and deep concern to us that the moral standard of American life is deterioating. In the hustle and bustle of every day activity we have astonished the world, but morally we are rapidly going astern,—so rapidly that one is dumfounded at the contrast after a visit to some of the countries in the old world."

The Brooklyn Daily Eagle quotes this statement and asks the question, "Is our moral sense growing flabby?" It refers to Dr. Hall as a close observer and temporate thinker, and a religious reasoner of the finest type; and says further in that connection: "This judgment would be more interesting if Dr. Hall had given the facts upon which that conclusion was based. Mr. Lincoln Steffens has recently published a book dealing with corruption in typical American cities. In almost every case he traces this corruption to the alliance of leading business men with corrupt political machines for the business men's profit. Mr. Steffens' conclusion is that our corruption is not political corruption, but just plain American corruption, having its roots in business as deeply as in politics, and his specifications from St. Louis, from Philadelphia and from Pittsburg support this conclusion. Churches and religious magazines are discussing the question why men refrain from going to church. It is doubtful if Dr. Hall would regard abstention from church-going in an individual as proof of moral weakness, but a widespread habit of ignoring religious services is likely to be an accompaniment of moral deterioation, whether as cause or effect."

It is noted, however, that there is a rejoinder to all this and that the rejoinder is that men who contribute most liberally to these works of beneficence are in many cases persons the sources of whose wealth are to be found linked with the municipal corruption, which is the worst blot upon American civilization. The Eagle concludes that at this point the argument becomes too complicated to follow easily and says that the opinion of most men on the subject is not reached through argument or a minute study of facts but is dictated by temperament; that the man who is a pessimist will see the weakness of our civilization in the fore-ground, while the optimist will so long as possible look on the bright side. It is said, however, in the close that "the significance of Dr. Hall's statement is that it comes from an optimist who has been thrown out from his habitual point of view by his experience, and that the effect of such an overturn of such a man is itself an occasion for thought, if not for alarm."

It isn't pleasant to be called a pessimist, nor an over-turned optimist. But it is quite evident that our country is perilously near some dangerous breakers, and that it is not a time for an easy-going optimism. In the ultimate every Christian is an optimist. Dr. Hall is one now as he always has been. So, also, is Dr. Coyle whom we quoted last week. They are simply hoisting danger signals. As in disease, so in society, there are times of recrudescence. There are many things to indicate that this country is going through such a period now.

"Captain, it is worth while!" Such were the words of Mrs. Ballington Booth a few weeks ago as she sat in her office in New York City. She had come in from a lecture trip, quite weary, and a large amount of work faced her as she sat down at her desk, but in the letters which she opened were good reports from men whom she had helped into positions where they could gain a living after they had come out of prison; and so she said, though conscious of the hardness of the way sometimes as she toiled for their welfare, "It is worth while." It is said that not one of the men whom she has placed since January, 1903, has proved unfaithful. Truly, it is a great work that Mrs. Booth is doing. It is not surprising that she is called "Little Mother." Nor is it surprising that the Supreme Court of Maryland went into recess not long ago when she visited the court, and that the chief justice introduced his associates. The associate justices doubtless were honored more by the introduction than the Little Mother was. Their work is a good work if they discharge faithfully the duties of the office, but her's is a greater.

It is said that Prof. Goldwin Smith wrote to Andrew Carnegie recently and asked whether he could not do more good with his money by using it to relieve some of the misery in the slums and poor homes of our great cities than by giving it for public libraries all over the country. We do not know what the reply was or whether any was made. But there is no doubt in the mind of the present writer that Mr. Carnegie's great fortune could be better used than for the building of libraries. In very many instances the towns and cities are able to build for themselves; and further, the furnishing of reading matter for a community is not near so important and valuable as is the furnishing for them of some other things. When this action was noted in

a family circle in Oakland the other day the good woman of the home remarked that Mrs. F. M. Smith in her cottage homes for children, in Oakland, was doing a better work than Mr. Carnegie with all the millions given for public libraries. Perhaps some reader thinks now of that instance in old Bethany when certain ones complained of what they regarded as a waste of precious ointment when the woman poured the whole box on Christ's head. They said: "It might have been sold for more than three hundred pence and the money given to the poor." But Christ said: "Let her alone; why trouble ye her? She hath wrought a good work on me." And so she had, and the whole world will never cease to be thankful for that incident. All are glad that the woman of Bethany did exactly what she did do. She couldn't have done better. That ointment wasn't wasted. But all are not quite so ready to believe that Mr. Carnegie is doing just what he should do with his money, that he is doing the best with it. Tennyson makes one of his characters say, "We needs must love the highest when we see it." Has Mr. Carnegie seen the highest? Is he loving it if he has seen it? It will not be easy for any one to look carefully into the needs of the suffering world to-day and conclude that this man's millions are being placed in the wisest manner.

Busy World Notes.

No other city on the coast is pluming herself quite so much for an upward flight just now as Oakland. They who call themselves "boosters" are crowing over their situation like roosters.

The Rev. Dr. Buckley, editor of the New York Christian Advocate has been called the Archbishop of Methodism. For years he has been the dominating personality in the general conferences, and a man of far-reaching influence throughout the church. But when women were admitted to the general conference Dr. Buckley suffered a defeat, having worked strenuously against the movement for their admittance.

The Ohio local option law has been pronounced constitutional by the highest authority—the Supreme Court of the United States. The new law, known as the Brannock law, has been declared constitutional by the Common Pleas Court of Franklin county, sitting in Columbus, the capital of the State. This measure makes possible local option in resident districts of three hundred or more persons. Ohio had secured from the Legislature the enactment of a measure far better than the Beale law, but the Governor vetoed it. With temperance sentiment as it is in Ohio, that man's political life is about at an end.

The Los Angeles Examiner, one of the Hearst publications, made what is widely termed "a humble apology" for its scurrilous statements concerning Dr. Day of Syracuse University during the recent general conference. Thus it gained admittance again to the conference from which it had been excluded with scathing condemnation. Mr. Hearst, who is said to keep a close watch over many features of his papers, ought to give the reporters closer attention and try to exclude many things which stamp his publications as the most objectionable among the daily papers of the land. A man who aspires to be President of this great nation should send out cleaner papers than Mr. Hearst is sending out.

From time to time examples of splendid achievement on the part of colored men and women come to our notice. Not long ago Mr. Booker T. Washington told in a public address in the East of what had been accomplished by Anna Davis who had once been a student at Tuskegee, but who could not meet the requirements for graduation. She was resolved, however, to make good use of all the knowledge she did have, and to this end went away, nobody knew where or for what purpose. Mr. Washington said in his narrative: "We lost sight of her for a while. She went into the black belt of Alabama and picked out the most hopeless, degraded community in which to do her work. She found the wreck of a log cabin, which on infrequent occasions was used as a schoolhouse. She found the men poverty stricken and illiterate and unable to use to advantage what little they had. They mortgaged their crops every year to pay the rents of their hovels. First she installed herself in the tumbled-down log schoolhouse and won the interest and sympathy of the children. Next she induced all the parents to come there to a meeting. She taught them enough arithmetic to know the value of their scant earnings and to appreciate the folly of their mortgages and improvidence. She had learned something of agriculture at Tuskegee and she taught them that. She went from cabin to cabin to teach by example a better way of living. Now what was the result of that one girl's courage and readiness to tackle an apparently hopeless case? In three or four years there was a frame schoolhouse on the site of the old log wreck and all the children were going to school eight months a year instead of practically not at all. The crops had increased, the community was out of debt. Little frame cottages had taken the places of the miserable shanties, and they were owned by their occupants. When I went there a year ago and found our old pupil who didn't graduate, I asked her how she had done it all. Through the school principally, she told me. 'And besides this,' the young woman said, 'we had a little cotton plantation of our own. The scholars cleared a piece of land back of the school and worked on it every day after school was out. The children raised two bales of cotton a year and that kept us going." Mr. Washington said when he told of the work the young woman had done that Tuskegee did later what it should have done at first, gave the young woman her diploma. But that diploma means more to her now than it would otherwise have meant. And if a diploma ever was earned surely that one was.

SHALL WE EDUCATE FOR MONEY-MAKING OR FOR THE HUMANITIES?

At a recent meeting of the New York Educational Council, President Schurman of Cornell University gave an address on the relation of the "practical" studies and the "cultural" studies, and their proper place in the curricula of high schools, colleges and universities. We quote some of his remarks, with the thought that they may fall where they will result in shaping some lives for better things than those to which they otherwise might attain. President Schurman said: "Our problem today is the result of two changes, the first of which is the immense multiplication of studies. This has been so great that even though a student should confine himself absolutely to those of a strictly cultural character, he could not take them all, and therefore a choice must be made. Formerly, when the course was Latin, Greek and mathematics, no problem of making a choice was presented. In the second place, there is the increasing complexity of the struggle for existence,

and the competition for the good things of life, together with the widespread feeling that the 'good things of life' are the things chiefly which are to be got through the possession of riches. The desire for such good things are so intense that it is not merely among the thoughtless, or the coarse and vulgar, that the wish is dominant to give their children an education that shall insure to them the ability to make money, and a great deal of it. We have not yet reached the stage—perhaps it may come some time—when every one demands that every study in the curriculum shall help to earn money, but to many of those who are so intensely desirous of material success, the old-fashioned course appears to be entirely useless.

"The solution of the problem depends upon our answer to the question, 'What is the chief end of man?' If it is merely material success, there is no use in giving time to 'the humanities.' If, on the other hand, we think there is something more in life than making a fortune; if we think that it is worth while that a man should be pious, moral, sane and broad-minded, then we shall find that languages and mathematics, history and literature, not only have their proper place, but that they are actually more important than manual training, stenography, typewriting and the rest. It is 'the humanities' that have stood for the building of character and the development of the intellect, and they stand for the same things today. There may be other things that will bring about those results, but it is certain that Greek, Latin and mathematics will develop intellect, ennoble the emotions and quicken the imagination. I venture to say that not only is Latin a better language for a boy to study than any other, but that it is by far the best. I say frankly that I don't think it advisable to try to have the average boy take both Latin and Greek—we shall do very well if we get him to take one ancient language. But he should have at least the language which shall inspire him with the great traditions that connect us with classical antiquity.

"I believe in manual training; I believe it is very valuable. It is likely to give a boy a better command over his own physical faculties and it will give a certain insight into the properties of external things which cannot be gotten without some experience in making things. But there are other things which are practical, too. Abraham Lincoln was the most practical man that America has ever produced, and after he had worked his way through Euclid—without a teacher—he said: 'Now for the first time I know what reasoning means.' I would not throw out manual training, but I would retain it on condition that mathematics and the sciences should have the first place. I believe in the doctrine of Aristotle, more true than ever in this twentieth century, that the chief end of life is to live well, and not merely to live. And whatever in education shall prepare us to live thoroughly well that is the best education."

THE Y. W. C. A. CONFERENCE AT CAPITOLA.

In general we may say that the Pacific Coast Conference of the Young Women's Christian Associations of 1904 is past, but in reality it has just begun. Two hundred and eighty women gathered for ten days at Capitola to talk over the problems of the Christian life and plans of work for other young women. They have now gone to their homes in California, Nevada, Oregon, Washington and Montana, to pass on the inspiration.

The Conference was led this year by Miss Bertha Conde, student secretary for the American Committee. Miss Conde has attended four of these gatherings at Capitola and has been the means of deepening the spiritual life of scorces of the students in the colleges of the Coast.

The program of the day was something as follows:

The evening bell rang at 6:30. At 7:00 came the Quiet Hour bell, and the noise and confusion which was going on died away instantly for a quiet half hour for personal Bible study and prayer. After breakfast, at 7:30, there was an intermission until 9:00, when the Student Conference was held under the leadership of Miss Ruth Paxson, student secretary of the American Committee. The aim of this session was to aid the students in the practical work of their Association, and to present ways of procedure. At the same hour two other conferences were held,—a City Associaton session for the discussion of city work, and an Alumnae one to consider various ways in which young women could be helpful in Christian work such as Sunday-school teaching, etc.

The second hour was given to Bible study. There were two classes this year, one studying Dr. W. W. White's Old Testament characters and the other, the Acts and Epistles. The purpose of these classes was not merely to impart information, but to train leaders for classes in the local associations and churches. It may not be known to all that there is a department of Bible study in each association. In the University of California there were sixteen classes of nearly two hundred. Stanford University Association had twelve such classes last year.

After the usual intermssion of fifteen minutes, came the Missionary Institute, led by Miss Elizabeth Cole, state secretary for the associations of Illinois. Here the missionary interests had their place. The Coast Associations are supporting a secretary for the students of Japan. In very many of the colleges are Mission Study classes and Missionary libraries. Suggestions regarding all the branches of work were given. One of the Chinese girls from the Occidental Board Home was in attendance and interested all by her sweet singing. Mr. Dwight E. Potter, of Oakland, gave stirring missionary addresses, and Mr. Willis Hotchkiss, of Africa, told of his wonderful experiences there. He told of the natives as he first met them, and then other native. This man with the sensitive conscience had been a naked savage only a few months before. Mr. Hotchkiss is soon to return to Africa, where he will begin work with a tribe which the English government has as yet been unable to subjugate.

After luncheon the hours were given to recreation, and there were opportunities for driving and swimming, and for walking trips. A short evening service came after dinner, where helpful talks were given, and then the separate delegations met for a ten-minute interchange of thought and a quiet prayer time. Some felt that this was the most prescious bit of time in the day.

One day was given up to the State Convention, and the work in California and Nevada was considered. Reports were given, showing that two new City Associations have been formed this year—one at Long Beach and one at Fresno. Almost six hundred dollars have been given to Missionary work among the students of Japan. The State Secretary has travelled among the Associations, helping to organize the work and having personal talks with young women on questions of the Christian life.

If we should endeavor to sum up some of the bene-

fits of such a Conference, we should find them something like this. The Christan lives of two hundred and eighty women were deepened, some of them coming to know Christ for the first time. Some fourteen young women decided to give their lives to the work of Foreign Missions. A wider intelligence with Christian work was gained. Women have gone out from the Conference more skilled in methods of work and with the determination to let their lives show to others what a daily personal association with Jesus may accomplish and to let him win other young women through them to himself. M. P.

The Bystander.

The Gould Contest.

Some months ago Miss Helen Gould, of New York, engaged in a controversy with a Catholic priest on the subject of the Protestant Bible. Several prizes were offered for the best essays on the subject. After a while the conditions of the contest were changed. The contest was to close June 1, 1904. When many of the papers had been prepared, a new set of conditions were annexed, extending the time to October, and limiting the number of words to 15,000 instead of 8,000.

In the meantime the Bulletin and Current Anecdotes, publications which are not of much use, were widely advertised, as one of the conditions is that every contestant must subscribe for these papers. Indeed, no letter of inquiry will be answered unless the inquirer is a subscriber of these periodicals.

The result is that a large number of zealous aspirants for these prizes are despondent, having prepared papers under the conditions first named, and of course paid their subscripton price to the papers.

The Bystander does not hesitate to say that the whole thing is suspicious,and that if Miss Gould lends herself to such methods, she is sure to come in for a share of the criticism now being heaped upon the committee who have the matter in charge.

Such methods in the business world would be looked upon as questionable. The object does not seem to be a desire for facts on the origin of the Catholic and Protestant Bibles, but to secure money for Current Anecdotes and the Bulletin.

The contestant has no reason to suppose that in October the plans of the contest will not be changed again.

Things Congregational.

The triennial council at Des Moines, which meets in October, will discuss many things of national importance. The speakers will be strong men who know how to say things, and the program is rich with weighty problems.

The Bystander is a good Congregationalist so he thinks, but he has never seen that the income of a national council has been commensurate with the outgo. The outgo in oratory and a rousing good time has always been greater than the useful results. No laws are made or enforced, because the council cannot make laws. No conclusion is reached, except in resolutions and recommendations. Many of the Bystander's good readers will see in these words the bugaboo of the Episcopacy, or Presbyterianism, and the Papacy, and a tendency toward the usurpation of the local church, and a destruction of Congregational independency. There need be no hasty conclusions, except a frank admission that we are enjoying independence without measure, and becoming more and more, in our local state and national associations, a speech making church, and thus at the distinct loss of some points of vantage, and some elements of strength. The one point of authority in Congregationalism which can be enforced is involved in our fellowship. This is a negative principle of punishment, and churches have the right to withdraw their fellowship from churches not in agreement with them, but this is not often done. We are an easy-going, liberty loving people, we Congregationalists, and churches do about as they please.

The Presbyterian Assembly, the Methodist Conference and the Episcopal Convention make laws, and execute them. They do things. We say things, and we say them well.

While it is the most comfortable, it is, too, the most costly form of government. Comparisons are not pleasant but may be helpful. We are not without a seat of authority, but we are signally lacking in that esprit de corps which encourages laymen and ministers to take the responsibility of seeing to it that things are done decently and in order. In our own state, and in the denomination at large there is afforded ample opportunity for the exercise of the Congregational gifts we have. The immediate need is to make Congregationalism into a distinct denomination.

A Downward Tendency.

The "Advance" is generally helpful and optimistic. The editorial of last week is filled with forebodings, but not without cause. The conclusions are based upon the reports of the Congregational Associations of Illinois, Iowa and Michigan, which show a loss of membership for 1903.

In Illinois 96 churches received no members, in Michigan, 90, and in Iowa, 61. Many of these churches were without pastors. It is a matter of congratulation that here in California we are growing all along the line, and that we have had a prosperous year.

It is unpleasant to record these unpleasant facts about the Middle West, but they disclose certain needs in our denomination which demand attention.

The pastorless church itself is a mighty big problem and the churchless pastor is quite as big. Who will solve these problems?

Acorns From Three Oaks.

Aloha.

A Disappointing Verdict.

The liquor trial of which I wrote in my last Acorn resulted in the acquitting of the saloon-keeper. This by no means proves his innocence. His saloon is notorious. Beer kegs abound on his sidewalk. No one believes the brewery wagons which drive up to his door peddle milk. His saloon was full of drinking people Blossom Day. The drinking simply slowed up a little when temperance people went in to see what was going on. In the morning he said to a citizen who remonstrated with him on doing business illegally, "What do I care for the law? To hell with the law." Just these words. The cunning lawyer for the defense could not make the clear-headed witness state the language differently. A young man whom the saloon had ruined was a disappointing witness. He had promised his mother to tell the truth on the witness stand but having been made drunk on trial day he remembered yet enough of his coaching to claim that he had bought his

liquor by the bottle at wholesale and gone out in the back yard to drink it. This where he boarded and slept. And yet a jury were formed by the free use of the imperative challenge who would acquit the keeper of such an establishment. We ought to have tolled the bell of the old hill church until midnight at such a failure of justice at the behest of the tyrannous whisky ring. This sort of people apply again for a retail license and the hearing s set for 10 a. m., Tuesday, June 7th. A man who has just been convicted of selling without a license, another who has had proved against him the expression, "What do I care for the law?" and a woman whose house is said by those who observe it closely to be disreputable. Meanwhile the good women who are said to have been guilty of the Unamerican practice of sweeping up the floor of the court-room with their dresses in an effort to predjudice the jury are joining their husbands in petitioning the Supervisors not to spread abroad the shame of a town, enghty-five per cent. of whose tax payers and eighty per cent. of whose voters want to keep clear of the liquor curse. And they must leave their pleasant homes and go yet again, as they have for years past, to entreat men elected by the people to do as the people wish. Is this Washington's country? Is this the country Lincoln bound while he unbound the slave? Are our elected officers our masters? Or are they our servants?

Is not this repeated necessity of a monster petition everytime a dirty doggery wants a license Turkish despotism rather than republican liberty? Can men who disrespect majorities claim to be American citizens?

Some Good Effects of Agitation.

A faithful pastor's preaching has new point and power also. The Church of Christ sings its Holy War Songs. Even in the sweet Decoration Day services in which the dissolute and the drunken find no delight one hears the tone of patriotic purpose to purify the Government which Washington established and Lincoln saved.

Though we carry the Gospel Open Air service in a spirit of Love to the very street where the Unamerican business of making American citizens drunkards, the insolent behavior of roughs is a hideous object lesson of the fruits and results of the liquor traffic.

The regular evening service is blended with the short crisp Endeavor service which follows the Open Air meeting and the lovely little hill church which has some of the undeniable aspects of the Church of the Heavenly Rest has some of the clear evening notes of the Church of the Earthly Conflict. The boys who bought the flag for Decoration Day drop in to see its graceful folds. They mean more when a battle for righteousness is on. Good Baptist Brother Abbott, fresh from temperance victories in Georgia, Texas, and the stirring South, comes in to tell us how combining and federating churches in Glenn and Fresno counties are beating back saloons and giving the saints who honor God, in their temperance battles, comfort and hope. Prayer has point. The men who have bearded the lions in the liquor dens receive hero-worship from the young and sincere admiration and greeting from Christian friends. So here and now, as always and everywhere, it pays to be on God's side.

"To doubt would be disloyalty,
To falter would be sin."

Recent disgraceful tyranny of the Whiskey Ring near Stanford University and in the neighborhood of Alameda make them feel for us as we do for them. We are fighting battles for others. Sharp questions from shrewd business men in San Jose drive in deep the conviction that vile doggeries are the handicap on progress. From the commercial point of view saloonists make pitiful mistakes. Would our saloonists close their bars and move out the sure rise in their real estate would amply compensate them.

No advertising in the Southern Pacific's beautiful "Sunset," no deputy of the Merchant's Exchange going to Los Angeles, no exhibition car sent to St. Louis would help our county, or any other ambitious California county, like the adoption of the American Rule of government by majorities which would promptly wipe out most of our saloons and shear the rest of their power. "Watchman What of the Night?" The flight is on, but as sure as His church unites "the morning cometh."

Congratulations to Palo Alto.

Saratoga has enjoyed the ministration of Prof. John Leadingham, of Honolulu, and anticipated with pleasure the coming of his family to enrich the missionary circle here. He was to occupy the home of Pres. Fuller. But the new church building at Palo Alto, the attractions of the University,and, we suspect, the contagious enthusiasm of Brother Baldwin win him there. Palo Alto, a town without a saloon, is an attractive place. We shall look for some other interesting family to occupy "Genlistan" until its owner comes. All manner of fruit; pure water; splendid view; one of the finest foot-hills. A prize for some one.

KOINONIA—COMMUNIO—FELLOWSHIP.

F. B. Perkins.

Three languages are here drawn upon to set forth the glory of human redemption. The Greek sums it up in Koinonia, the Latin in Communio; and the English in Fellowship (John 1:3). The words are equivalents, but in each also there is something distinctive. Not only so, there is an orderly and progressive enrichment of the thought. "Koinonia" is the first to claim our attention. The central idea in this is commonness, i. e., something common to two or more parties. It implies a oneness of interest or possession. Memorial day illustrates this koinonia in its observances: so also do the evangelistic services recently held in San Francisco and elsewhere. When, therefore, St. John chooses this term to express the relation of the Christian believer to his Lord, he implies that the two have something in common. The fact of an alliance with God in His most glorious manifestation is recognized. Believers are bound together with Him in His transcendant moral excellence. They touch Him so the words imply, at these points, rather than at what may be termed His natural attributes. They are nearer to Him as the All Good than as the Almighty. They have more in common with His love than with His wisdom. Their relations with the Redeemer are closer than with the Creator. To St. John and his kind God is distinctly not the great architect or sovereign, but the heavenly Father. It is much to establish this fact. It involves the mystery of life. It brings together both Godhood and manhood at their highest.

The Latin equivalent, "Communio," (anglicized communion), advances the thought by indicating that the common element here is that of office and service, (con and munus or manis). This divine communion is distinctively a partnership of work. The union is rendered possible through ideals which are held in common. It is man's participation in the life of the Father and of His Son Jesus Christ. The companionship touches

His great and blessed thoughts of mercy, His purpose to recover this revolted world and flood it with the brightness and joy of heaven. Communion is spiritual intercourse: not merely a sharing of work or agreement in ideals but a positive interchange of thought and feeling, the inspiration of consciously individual lives swayed by a conscious identity of interest, the mind of the believer communing with the mind of Christ. Not rapturous soliloquy, but dialogue and companionship (con-panis, i. e., the relationship of those who have eaten bread together) characterize this sacred intercourse.

Our equivalent English term "fellowship," expands and ennobles the idea we are endeavoring to develop. Our Saxon forbears have given us the word, to indicate the "followship" or "fellowship" of soldiers with their military leaders. In this there is undoubtedly a suggestion of inferiority: yet the idea of companionship was always prominent, and in the course of time this only remains, except the fine flavor of loyalty which still clings to it.

Fellowship with the Father and with His Son Jesus Christ then is the companionship of those naturally allied, and able to appreciate each others' highest and holiest thoughts; a fellowship spiritually free, but softened and hallowed by the over-shadowing greatness of God; a relationship which enwraps all the great and blessed mysteries of the new birth, and implies the whole scheme of sacrificial redemption.

And this kiononia, communio, fellowship, let it be noted is the prerogative of manhood. It is the birthright of all. The humblest and least favored by race or circumstance can look up into the glory of a star-lighted world and say, "My Father made them all;" mav breathe his aspirations and pour his soul into the ear of the great God. It is within his capacity to be inspired by the same great purpose, to think the same thoughts and be swayed by the same beneficent motives as direct the acts of the Almighty. It is his privilege, if he will, to enter into the sacred place of divine love, to follow God's thought back to their source where justice and mercy arch with rain-bow glory the universal throne, and outward to their issue in the sublime display of vicarious suffering, so entering into the mystery of redemption. The youthful artist, standing before the master's work, was overwhelmed with despondency, until in the rush of conscious appreciation, he knew that the painter's thought was his own. Unable to equal the execution he could yet appreciate and follow the thought. With chastened exultation and proud humility, he exclaimed: "And I, too, am an artist." That is the spirit in which one may sympathize with the divine tragedy and read God's thought in the bloody sacrifice of Calvary. Not as dog or as horse, but as himself a partaker of the divine nature, he may stand before the brightest manifestation of celestial glory, God's Incarnate Son. Conscious he may be of sin and ignorance and frailty, yet feel himself drawn nearer to that ineffable goodness; and, though it be but as a prattling child, hold converse with the heavenly Father.

It is this capacity for divine fellowship which fixes the grade of humanity and sets upon man the crown of earthly dominion. It is his birthright; his patent of nobility; the dignity possible to every human being. Every brow may be turned toward heaven, every face reflect the glory of Jehovah! Does not the curtain rise, in this, upon the mystery of Bethlehem? Does it not suggest the answer to the question, "Cur Deus homo?" For such a race did it not become the captain of salvation to perfect himself through suffering?

Then the salvation—how radiant it is in this light! Forgiveness of sins does not fill out the conception; assured acceptance in the beloved is not the whole of it; nor confirmed and growing saintliness of character; nor fitness for and entrance into the heavenly rest; none of these, nor all together except as they are blended in and added to by this conscious fellowship with the Father and the Son through the blessed Spirit, this confidential intercourse of children, this recognized share in all God's interests and plans. This is salvation, this interfusing of the life of the Christian with the life of God, until he comes to know God, to think with God, to share God's feelings, to be truly God's fellow, to draw his blessedness from the same exhaustless fountains. Thus to fill out the idea of companionship is the hope set before us in the gospel.

It is not only an experience of salvation upon its human side, it is a revelation of the forces engaged in it upon the divine side. It starts us, at least, upon some rational conception of the mystery wrapped up in God's triune relations. In man's social needs and in the provision for these in redemption we have a clue to the real divine trinity. We cannot explain it even thus. The mystery eludes the subtlest philosophy. But the fellowship of a loving man with his loving Father reveals in the divine heart qualities which seem to require for them the threefold satisfaction with its suggestions of blissful companionship. As in water face answereth to face so does the heart of man find its prototype in the heart of God. The social instinct finds a peculiar satisfaction in God's revelation as the Father and the Son and the Holy Spirit.

Out of such a tender mystery it would seem both natural and fitting that the reclaiming of other dead souls to such divine companionship should flow as the law of redeemed life. Evangelistic service is not an outgrowth of salvation merely, it is an essential constituent of salvation, its divinest inspiration. It is in such service that fellowship with the Father and with His Son, Jesus Christ, finds its completest consummation.

In that same practical co-operation also is the missing link of Christian fellowship, for which the church of today is yearning so mightily. For Christian fellowship is not mere friendship, it is communion, a fellowship with those who are joined together with Christ to advance that on which His heart is set. Fellowship in Christ is the basis of fellowship for Christ. "If we walk in the light as he is in the light we have fellowship one with another."

And such fellowship has as its outcome practical efficiency. There is no other trustworthy fountain. Work wrought in God abides. All else is doomed to extinction. Here is the hiding of power. Here the endowment for which the world is sorrowfully waiting. Here the equipment of any true son of consolation. Given this, and heavenly blessedness is a present experience. Given this, and the century will not close without seeing a redeemed world in willing bonds about its Savior's feet.

Do not fail to read the article entitled, "The World's Sunday-school Convention in Jerusalem." It is thoroughly illuminating—a splendid account of a splendid convention.

THE WORLD'S SUNDAY-SCHOOL CONVENTION IN JERUSALEM.

Rev. R. B. Taylor.

The convention idea has been perfected in the last twenty-five years. Previous conventions have invoked the enthusiasm of numbers, the magic of eloquent speakers and the inspiration of a great cause; but it was left for the opening twentieth century to combine with these the privilege of foreign travel, and the peculiar charm of a sacred place. Under the shadow of "Gordon's Calvary," not far from the Damascus gate of the "Holy City," was pitched a tabernacle larger than that which David raised on Mount Zion. Into that tent there gathered thirteen hundred delegates from Great Britain and America, together with representatives of many other lands, to hold the World's Fourth S. S. Convention. It was a dream which came to a member of the International Committee a few years ago, which had such a happy realization in Jerusalem, and which led to the fulfillment of many a dream among the hosts of S. S. workers,—a dream that sometime they might walk where Jesus walked, and "Among the holy hills," gather fresh evidence to feed their faith, and find fuel for more earnest devotion.

More than eight hundred men, women and children, from eight to eighty years of age, sailed from New York on the "Grosser Kurfurst" on the 8th of March, filled with delight at the opportunity opening before them. Never did more prayers go up for voyagers,—never were so many Christian people represented on any ship. Every state in our own land,—every province in Canada, Mexico, and even Yucatan had delegates on board. The thousands of prayers that we might have a pleasant and safe voyage, had perpetual answer for the cruise was favored with fine weather. All along the highway of the great deep, the pilgrims held religious services, and the cruise may be said to have been one long Sunday School convention reaching from New York to Haifa. Maderia, Algiers, Malta, Athens, Constantinople, Smyrna, Ephesus and Beyrout were all visited and studied with enthusiasm. Missionary work was especially investigated with most happy results to both the delegates and missionaries. The classical scholars on board were charmed with the chance to see the Acropolis and its famous surroundings and ruins, and to call up the days when Homer and Plato lived. There were no such emotions, however, as those called out when our feet pressed the soil of the holy land. Socrates and Demosthenes have no power like that of the apostles and their Lord, to kindle reverence and thrill the soul.

Several hundred members of the cruise took horses at Haifa, the ancient "Acre," and rode through the land past Nazareth, Cana and the "Horns of Hattin," to the Sea of Galilee, and thence through Samaria to Jerusalem. So intense was the desire to behold the sacred water on whose shore Christ did so many wonderful works, that some took the trip whose health did not warrant it, and contrary to the counsel of the thoughtful committee. One such, a Mrs. Brown from Des Moines, Ia., died from heart failure almost as soon as she reached the ship, and her remains will be carried home on the "Kurfurst." This is the only shadow that has fallen on the happy party.

Happy,—tearfully happy,—were we when we could say: "Our feet are standing within thy gates, O Jerusalem." What associations thronged our minds, what emotions flooded our hearts, the pen can never tell. Was it mere sentiment that brought the great throng over thousands of leagues of sea to hold a convention, at a cost of a million dollars? Then blessed be sentiment! We shall carry much more than sentiment home with us, and the cause of Christ in the land of his birth, has received a mighty impulse. A missionary remarked to the writer that the Mohammedan people had never before seen such a throng of Christians without processions, dolls and millinery, which seems to savor of idolatry. The reverent worship, happy faces, and inspiring music produced a profound impression. On the platform Sunday morning, April 17th, at the opening session of the convention, were seated Mohammedans, Greeks, Samaritans, Jews and Armenians, besides the officers and workers from Anglo-Saxon lands. Flags of many nations adorned the walls of the tent, "Old Glory" and the Union Jack having the place of prominence.

Mr. F. H. Jacobs of New York, in charge of the convention choir, opened the service with the hymn, "Blue Galilee." The tent which held about 2,000 was crowded, and the singing was hearty. Rev. Dr. Hatch of Michigan, led the opening devotional service, and the sermon was preached by the venerable Archdeacon William Sinclair of London. With a voice trained for a great cathedral, he delivered a masterly discourse on Matt. 21:15. He spoke of the gratification all felt in holding the convention beside Calvary, and emphasized the thought that it was not the ruins of an ancient civilization which had brought us together, nor yet the worship of places where a hero had walked, but the Deity of the Man Christ Jesus. The belief in the Divine presence has done more for the world, than all the sages and philanthropists. There have been many voices speaking to us of God, but in Christ, God was himself present with men. The places where he worked and taught may be to us the framework of his teachings—the atmosphere of his presence.

Herod was a great builder, but his buildings made little impression on Christ. He cared more for the children who sang hosannas in the temple, than for the great structure so long in building. Christ loved the children, and it is in their interest we are gathered here. Let us go home with the highest resolve to do more and better work for childhood. At four o'clock there was a Communion Service led by Dr. John Potts of Toronto, whose sermon on Mars Hill thrilled the audience when we were in Athens. There were nearly all denominations, from all lands taking the emblems of the Lord's death so near the "green hill" on which he died, and the Lord seemed present in mighty power. In the evening the convention took the form of addresses of welcome and responses to the same. The Hon. Selah Merrill, the American Consul, spoke in a happy vein. He told us the various steps necessary on his part, to prepare for the reception of such a body of people. First, he called together the Sheiks of all the villages, and obtained their consent to the foreign invasion of their territory. Secondly, he met the police force, and arranged to have pickpockets sent away. Thirdly, he waited on the Governor, and secured his consent to our coming, and fourthly, he met the owners and drivers of carriages, to give them instructions, and arrange for the drives.

An address of welcome was extended also, by the Bishop of Jerusalem, which was most cordial and full of interest. Responses three minutes in length were made by representatives of India, America, Canada, the U. S,. Persia, Turkey, Korea and the British West Indies. A striking thing was the address of the

High Priest of the Samaritans. This was read in Arabic, and translated by a Christian Jew. Dr. Brooks of Chicago, pastor of a colored church, brought the audience to the highest pitch of enthusiasm by his fervid eloquence. As he closed his peroration with the sentiment, "The three sons of Noah, Shem, Ham and Japheth have met here in Jerusalem, and are clasping hands after long centuries of sorrow and misunderstanding, to unite our efforts for the Master's cause," the large audience waved handkerchiefs to give vent to their feelings. On Monday morning there was a session never to be forgotten. A good many were afraid that sight-seeing would rob the convention of large numbers, and that interest would subside. The contrary was true. Never was there a more intense interest in a convention, and seldom has attendance had a better reward. The topics usually discussed at a Sunday School convention were superceded by others better adapted to the occasion, and, for the place, more helpful.

Dr. J. Monro Gibson of London, well known in America, gave a masterly address on "The Geographical and Historical Basis of Divine Revelation." He said: "Jerusalem was the center of the ancient world. We were shown a stone in the Church of the Holy Sepulcher, which is said to mark the center of the world. In a sense it is true. If a radius of 12 degrees had been used to trace a circle with Jerusalem as the center, all the great capitals of antiquity would have been included within the circle. God's revelation was not given in a corner, but has been interwoven with all the outstanding events of the world's history. When Egypt was at the zenith of its power under Rameses II, God sent a member of a humble race to demand the release of a race of slaves. The deliverance which came was not evolution, but salvation. Passing from Egypt with its monuments of splendor and power, what a contrast do we see in Palestine! That country was not great, except in having the special manifestation of God's presence. The Nile explains Thebes and Memphis, but the Jordan does not explain Jerusalem. The hills of Bashan were lofty as compared with Mt. Zion, yet God exalted Zion above the Alps. It was his presence made Palestine great, and the teachings of Christ and the Apostles are today the center of all national progress, as surely as Jerusalem was the center of the ancient world."

Many of the delegates had been asking questions as they walked about Jerusalem, wondering where the ancient walls were, and how many of the places shown us by dragomen were authentic. It was a rare privilege to have Prof. L. B. Paton, head of the school of Archaeology in Jerusalem, as one of the speakers. His theme was: "Jerusalem in the Old Testament." He spoke with the wealth of recent investigations back of him, and hence with authority. He used a map prepared for the occasion, and when he had finished, a motion was made and carried to the effect that the committee have the map published. One delegate said: "I would give $20.00 for such a map. It is the first one I ever saw that had the Bible behind every line." Prof. Paton described the fountains, valleys, hills, walls, etc. He holds that the hill on which the Temple stood, and where the Mosque of Omar now is, was called "Zion" in Bible times. This accounts for the continual reference to Zion as the holy hill in the Psalms and other Scriptures. Moriah, then, was the name of a part of Zion, there being two other points,—Ophel and the City of David on the same hill. The next address was by Dr. Goshen-el-Howie of Mt. Lebanon, a native Syrian who writes the Oriental Side-Lights in the Sunday School Times. His remarks were full of interest as he showed how the customs of the people still throw light upon otherwise obscure passages in the Bible. He cited Ez. 16:4, "Thou wast not salted at all." This taunt is understood when it is known that parents salt their children thoroughly, when only a few days old, even rubbing the salt into their eyes. To have the salting omitted is always a reproach. He also spoke of the seal which is used in confirming contracts, and referred to God's sealing his children, while "we set to our seal that God is true."

Dr. Mackie of Beyrout delivered a most instructive address along the same line. He has written a book on "Bible Manners and Customs," which is having a wide sale. As he proceeded to unfold passage after passage of Scripture, whose meaning had not been clear, I could hear expressions of satisfaction and praise breaking from persons in the audience. A passage in Genesis which has caused the commentators trouble, is where the account of Joseph meeting his father is given. In the Hebrew it is "He fell on his two necks," being dual in number. This is understood when we see men greeting each other now by kissing first one, then the other side of the neck.

A newly wedded pair in Palestine, sit on a seat under a canopy or tent, and at the proper time the bridegroom steps down, and is greeted in royal fashion. This is the allusion in the 19th Psalm, where the Psalmist says the sun "is as a bridegroom coming out of his tabernacle." The sun as it rises over the mountains of Moab, beneath the blue dome of the sky, is like the bridegroom as he comes to be greeted with joy. Both of the last speakers said that in ten years the ancient customs would be largely changed, owing to the introduction of Western methods and ideas. It is providential that the centuries have preserved the manners of old, that this age of inquiry might have its faith in the Bible confirmed, but it is necessary to take some steps to preserve the facts for coming generations, when the Land will no longer so fully illustrate the Book.

In the evening, addresses were heard as to the progress of S. S. work in different countries. England was represented by the Rev. Frank Johnson, who admitted that while in Great Britain they had paid great attention to the internal conditions of success, they had neglected the outer conditions. They have a secretary now in America studying methods of S. S. work. Mrs Mary Foster Bryner spoke for America, and her address was one of the best. Rev. R. Burgess of India said, "Of every five children born into the world one looks up into the face of an Indian mother. There are 333,000 children in the Sunday Schools of India, and the schools are conducted in thirty-two languages. Ten thousand have passed a rigorous examination on the S. S. lessons, and received a certificate. Rev. Dr. McNaughton spoke of the work in Turkey. There are about 50,000 in the Sunday Schools of the Turkish empire. In the mission schools the Bible is a text-book, and the boys and girls of fourteen can pass a better examination in the Bible than many Seminary students in America or England.

The main address of the evening was that of Mr. Marion Lawrence of Toledo, Ohio. The delegates from other lands knew from the way the Americans received him, that he had a warm place in our hearts, and that we expected great things from his speech. Indeed, we were not disappointed. His theme: "Childhood, the Hope of the World," gave him an opportunity

to do his best. He said: "The redemption of the world was wrought out for us by a child born not many miles from here, and the redemption of the world must be wrought out through children. It is better to save a child than an adult, for thereby you save a life as well as a soul. It is cheaper to save a child. Its costs as much in America to prosecute a criminal as to support a Sunday School of 100 children for ten years. The problems of home and state and society are to be solved through the children. Organization is essential. A little child was lost in a large wheat field, and the neighbors and friends looked until late at night for the little one, but without success. The next morning as the search was renewed, a man suggested that they organize, and all join hands, and march in from one side of the field to the other in an orderly way, until the whole field were gone over. At ten o'clock the cry was raised that the child was found, but too late! A dead baby was laid in its mother's arms, because the men did not organize the day before."

The missionaries of the city were heard with pleasure on Tuesday forenoon, after which Mr. W. B. Jacobs of Chicago conducted the conference. His address was the outstanding one of the morning, it is thought. In the evening of Tuesday the closing session was held, and its impress will live long in the hearts there. Rev. W. L. Watkins of London, spoke on "The Permanence of the Kingdom," in such an inimitable, impressive and original way, as to hold his audience spell-bound in spite of his thin voice, slender and stooped figure, and slow delivery, the audience hung breathless on his words, and to report the address were almost impossible.

Cairo, Egypt, April 22.

Book Reviews.

"Scenes and Sayings in the Life of Christ." By James H. Snowden, D.D. This volume by Dr. Snowden is expository and practical. Dr. Herrick Johnson has said that he is delighted with its suggestiveness, its piquancy and freshness. It is termed by the publishers, "An expository life of our Lord for devotional reading." The author well says: "The great need of this age, as of every age, is to get the thoughts and the spirit of Christ into our hearts and lives so that we shall know his will and be happy in doing it." Undoubtedly this book will help to that end. In a book of 365 pages there will of course be some gaps in the narrative, but the most important events in the life of Christ are considered, and attractively throughout. [F. H. Revell Co., Chicago and New York; $1.50 net.]

"The Fruit of the Spirit Poetically Interpreted." By Alice Jennings. We have had not a little help and inspiration from this book since a copy of it has been in our possession. The fruit of the spirit is, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The poems and fragments of poems which compose this selection relate to these cardinal qualities, and are thoroughly illuminating and inspiring. Edwin Markham says in the introduction: "It is good to know that this volume of selections is going out to the world. Here are rich stores of the heart's wisdom gathered from all realms of poesy. So far as I know, this book is unique; and I dare to say that it will appeal to a widening circle of readers alive to the serious interests of the spiritual life." [F. H. Revell Co., New York, Chicago and Toronto; pages 235, $1 net.]

"Old Sins in New Clothes." George Clarke Peck. A good title, this, for a good book! The old sins are well-clothed. The author has studied thoroughly the Book of Life and the book of human life. Old things are illustrated graphically by the new and the new by the old. The author says: "Hall Caine says that his most successful novels have been founded upon Scripture incident. If, then, a modern novelist, writing for present-day readers, finds the old well still freshly flowing, it would seem that a modern pastor might be able to bring from the same well a sparkling draught for his congregation." This, Mr. Peck succeeded in doing, and there is now sent out into wider circles a very interesting and suggestive volume. The preacher will find it stimulating, and they who get it for home reading will not be disappointed. The book will make for higher living. [Eaton & Mains, New York; pages 317, $1 net.]

Woman's Board of Missions for the Pacific.

The June Meeting.

Our last quarterly meeting of the year was held at Berkeley and presided over by Mrs. McLean. After singing a hymn Mrs. G. C. Adams read the 17th chapter of John, followed by prayer and another hymn. The report of the recording secretary was read and approved. The treasurer reported receipts for third quarter $2,030; for the nine months, $4,797.63. It will be necessary to raise $2,500 more before the annual meeting.

The foreign secretary, Mrs. Farnam, said that Miss Mellin had told her many things about the work in Africa and narrated a story of the conversion of a heathen woman. The Zulus are publishing a paper; Rev. Mr. Dorward is revising his hymn-book, written in the Zulu language. Mrs. Baldwin writes of returning to Turkey soon, after a short furlough. Miss Powers, who is taking her place, speaks very highly of our new missionary, Miss Allen, who is training a choir of young people, and helping in many ways. A letter from Miss Allen herself tells of a tour she made to several small towns. Mr. Perkins has returned to Arrupukottai, and will make his home and headquarters there. Miss Nina Rice writes from Sivas, Turkey, the center of the largest Armenian population in the world. Miss Rice hopes for a long annd happy acquaintance with the W. B. M. P.

The report of the Cradle Roll was read by Mrs. Piper, in the absence of her daughter. There are eleven new members.

Mrs. McLean asked how many Auxiliaries are raising the five cents a member for the contingent fund, and urged it to be remembered.

The noon hour was delightfully spent in meeting old friends and becoming acquainted with new ones, as well as enjoying the lunch, bountifully provided by the ladies of Berkeley church.

The afternoon session began with singing and a few words and prayer by Rev. Mr. Tade. He said the first missionary came to this coast on horseback and it was then foreign missionary ground. The day is coming when all the world will be home missionary. Miss McClise gave an account of Mrs. Peck's voyage to Tient-sin, China, as gathered from letters she had written. Mrs. McLean said we had learned to lean on Mrs. Peck and missed her much.

Mrs. Mills favored us with a solo, "Knowest Thou

Not, O Master." Mrs. Fisher told of her visit to Honolulu and Japan, stopping in Yokohama, Tokio, Kobe and Kioto, visiting Miss Denton and receiving a welcome at the Doshisha.

Rev. Mr. Hager from South China was introduced and said he knew how to talk to a Chinese audience. Twenty-one years ago he preached at Antioch, where two or three faithful souls tried to keep up the missionary work. To help them he begann to prepare a sermon on missions, which eventually resulted in his becoming a foreign missionary. He began the first mission of the A. B. C. F. M. in Hong Kong in 1883. Now there are nearly 3,000 members, with schools, hospitals, native preachers, Bible women, kindergartens. Every quarter he goes 300 miles on foot to visit the different villages, where these various works are in progress. After 21 years he has no home; never expects one. He said: "Is your load heavy? Take on your shoulders more and more." After this Mrs. Fryer gave a very able paper on "The Opium Wars in China." Prayer and the benediction by Mr. Jewett finished the session.

Southern Branch Notes.

At the San Bernardino Association meeting recently, held at Rialto, a "Woman's Foreign Missionary Hour" was put upon the program, as is usual with this Association.

With the president of the Southern Branch in the chair, a paper was read from the literature superintendent on the material of leaflets, pamphlets and books in her hands for use, also a paper of vivid and most interesting descriptions of our missionary and her work, Miss Nina E. Rice of Sivas, Turkey, prepared by her mother.

Rev. H. M. Tenney of San Francisco then spoke on various phases of missionary work and his connection with it as Pacific Coast secretary.

The two Chinese idols, goddess of mercy and god of wisdom, received from the Woman's Board of the Pacific recently, were then shown as samples of Christianity working in China where such as these considered essential to the heathen home were now no longer needed.

Some pictures of bright faces in Brousa, Turkey, under Mrs. Baldwin's care were also shown as indicating Christian intelligence dawning in those otherwise without the true light.

A resume of the present plan of work of the Southern Branch, with its aim of $3,300 as it now enters on its fifteenth year, closed the hour.

Extracts from a Letter from Mrs. Dorward.

I am glad to report a fuller attendance at the Tuesday morning meetings, and most interesting meetings. The women were most hearty in their greetings of welcome on my return from up-country. It was indeed good to be amongst them again. There were 21 at one meeting, 18 at another, and I haven't been below 13. They often pray that I may not be discouraged, because they feel so far short of what they ought to be. Their prayers for "her who leads us" are most touching and uplifting. It is a blessed privilege to minister to them in every way I can.

The widows have a special claim upon my sympathy. There are ten or twelve here at Adams. At Christmas time I was able to give them each a bag containing thread, needles, pins and a thimble. You may have heard that I had a box from Portland, Ore. It did noot reach me until after Christmas, 1902, so I kept a good many of the things for Christmas, 1903. The wives and children of the men in the theological seminary had the largest share, but I was so glad I could give a little something to the widows. Many of them are sorely tempted and tried and many fall into sin in this country.

There is an old woman who seems to think she belongs to me. She is nnot a widow, but her husband is very old and infirm and they have no children. She comes here quite often, but her husband had never come. Last Saturday they got up early in the morning and by sitting down very often to rest, the old man got here about 10 o'clock. They live about two miles away. Some friends at home have sent me a little money from time to time, so that I have hired a garden ploughed for them for a number of years. The old man said he wanted to see the one who had cared for them all this time. They brought a present of corn and bananas, and I thanked them with a little tea, sugar and milk.

I am glad you enjoyed the deputation letter. I little thought when I wrote it what a sad end there would be to a most prosperous journey. Mrs. Strong was so well and strong and happy when with us, and we had anticipated so much from her stay amongst us. It is hard even yet to realize that she is not in her far-away home, telling all whom she might meet of her trip and of the people that she took to her heart at once. It is impossible to understand why she was so suddenly called home. But we cannot doubt the wisdom of him who permitted it.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

June 19.

Topic—Overcoming Discouragement. 2 Cor. iv: 7-18.

From the birth of the Savior to the present hour the kingdoom of God has been urged onward in the face of many discouragements. Sin was the first discouragement, death the next, and then the whole Pandora Box of evils with their attendant sufferings and sorrows followed on. In Genesis we read about the first attempt at virtue. Man's disobedience and the fall, was it not a great discouragement to Jehovah? Yet, it was met with the firm, strong note of the first evangel. "The seed of the woman shall bruise the serpent's head." The old-time people of God had great discouragements, in Canaan, in Egypt, on the long journey to the promised land, during the conquest and all the way of their eventful history. The New Testament church struggled against many, and early mediaeval and modern Christian annals are heavy with mountains of difficulty. The law of struggle implies something to struggle against. Hence the principle of discouragement.

And yet discouragements are not sent to conquer, but to discipline us and we get the moral benefit from them through our efforts to overcome them. God cannot use a discouraged man. To be a true Christian,

The Christian must overcome his discouragements the same as any other only he depends upon divine help for the strength to do it. "We have this treasure in earthen vessels says the apostle that the excellency of the power may be of God and not of us." God has so made us that we cannot serve him acceptably or rightly do his will without his help. When we trust

him he girds us for the battle, puts strength in us and fortifies our hearts.

In order to overcome our discouragements, therefore, it is most important that we keep in close touch with God. The apostle Paul had more hindrances than any man of the New Testament. He was beset behind and before. He had foes among the Jews and enemies among the Romans, he was misunderstood, maligned, persecuted, plotted against, and yet he never once gave up. He bravely met each trial as it came, breasted his hills of difficulty and overcame them. So the disciple of today needs to be strong, but not in his own strength—in the Lord and in the power of his might. Paul said he could "do all things through Christ that strengthened him."

One way to overcome them is to think how small our discouragements are compared with those of Christ and his disciples. "Always bearing about in the body the dying of the Lord Jesus," that is, always remembering how greatly he suffered and what great obstacles he had to overcome. We have not yet suffered unto death striving against sin. Few in our day are brought into peril of life or limb for the faith. Our trials are small compared to those of his. This thought should make us strong to overcome.

The examples of other Bible heroes are a constant stimulus to our own brave spirits. Caleb's was a stout heart. When a majority quailed before the giants that threatened the onmoving hosts of Israel, the walled cities, the people that were strong, the sons of Anak, he knew no fear, he stilled the people and said, "Let us go up at once; for we are well able to overcome it. His courage was like a mountain, and the trials in the way, molehills. His was another spirit than one to be baffled by discouragements. He met and conquered them.

When the Reubenites and Gadites sought to discourage Israel from going over Jordan into their inheritance, pleading that they might stay in the land of Jazer and the land of Gilead, Moses' mighty heart arose in revolt. "Why discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" And he rebuked them with a mighty rebuke. Few men had more discouragements than Moses and yet how heroically he met them. He set his face like a flint toward the conquest of the land of promise and he infused his courage into all the people. The vigor of his masterful bravery pulses in the narratives still and we are inspirited by it.

There is the same virile spirit in the forty-second Psalm. "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance." Thus the brave Psalmist invigorates his courage with a reliance on God.

There are few instances of stout-heartedness amid great discouragement more stimulating than that of Peter and John before the council of priests, scribes and elders in Jerusalem. They were in peril of their lives. They might be sent to the cross. Their difficulties were mountain high and yet they bravely surmount them, transform them into opportunities and boldly preach Christ in the teeth of their foes. We read that their very boldness helped them, for their judges marvelled and took knowledge that they had been with Jesus.

Discouragements are really opportunities in disguise. An infidel age is a challenge to the gospel of faith. Materialism invites the preacher of the kingdom of the spirit. When doubt is arrogant and rampant then is the time to bring to the front the stout battalions of belief. A worldly age is the best background upon which to paint the devout pictures of religion.

None but the faint-hearted are baffled by discouragements. When Napoleon was told that the Alps hindered his expedition into Italy he said: "There shall be no Alps," and in "What All the World's a Seeking" we are cited to a time when a plague visited his camp and his men were dying by the score his simple, brave march through the stricken camp without infection, infused such courage into all that the plague itself ceased. Napoleon was in many ways a sad disappointment, but his courage and fortitude was at times splendid.

We overcome discouragements by a firm trust in God and a stout stand in the way of duty.

Notes and Personals.

Next Monday the Rev. J. H. Kimball of San Mateo will read a paper at the meeting of the ministers of San Francisco and vicinity.

Mrs. Horace Tracy Pitkin, widow of the Rev. Horace Tracy Pitkin, one of the American Board missionary martyrs in China, is in San Francisco at present, and expects to be in this vicinity for several weeks. Mrs. Pitkin has been spending the winter in Mexico. She has been in the McNutt Hospital for a short time.

The Rev. W. H. Scudder expects to leave Fabiola Hospital, Oakland, on Saturday for his home in Berkeley. He is gaining all the time now, but is far from strong and will be able to resume his work only slowly. He hopes, however, to be able to attend the Children's Day services in Park church, Berkeley, next Sunday. Bradford Scudder is improving also, and it is hoped that he will be around after another month.

The Rev. William Rader, pastor of the Third Congregational church of this city, will sail from New York early in July for a three month's visit to London. He will leave San Francisco about the 21st of this month. While in London he will do some writing for American journals on topics of social and religious interest. It was in response to such a request that the trip abroad was decided upon. During his absence the Third church auditorium will be renovated and other improvements made.

The forms of this paper are made ready for press on Wednesday afternoon. For this reason we do not say that the Rev. William Herman Hopkins of Poughkeepsie, New York, has been called to the pastorate of the First Congregational church of Berkeley. But a meeting was called for Wednesday evening, at which time action was to be taken on the recommendation of the committee that a call be extended. Among those recommending Mr. Hopkins are Professor Buckham of Pacific Seminary, who has known him since college days, and President McLean and the Rev. C. R. Brown, both of whom heard two excellent sermons by Mr. Hopkins during their trips East last month. Should the pastor of the church at Poughkeepsie come to Berkeley, and his coming is practically assured, he will close in that Eastern city a successful pastorate of nearly ten

years. Mr. Hopkins was ordained in 1889, and is now in his second pastorate.

The Rev. C. R. Hager of the South China Mission of the American Board gave an interesting talk at the meeting of the Congregational ministers of San Francisco and vicinity last Monday. Mr. Hager is a graduate of Pacific Theological Seminary and of Cooper Medical College and has been in the medical missionary work in China since 1882. He says that the time has come to press English educational work in China, and that among the great needs of the South China Mission are a boarding-school for boys and girls and a theological seminary. Education, he says, is not first, nor is medicine first; the gospel is first; but it is along with and by means of these that the people are to be reached by the gospel. In a brief reference to Chinese exclusion, Dr. Hager said that this country is acting very foolishly in restricting as it does. The Chinese, he says, would never over-run us to our detriment. England and America were, in his opinion, too lenient with Russia. They should have said to her concerning Manchuria, "Get out." While, for various reasons, desiring the success of the Japanese in the present war, he believes that there will be a freer field for the gospel in the Orient no matter who wins. The year 1903 was a fruitful one in the mission field of which Dr. Hager is in charge, 1100 persons having been received as church members, of which number 1,071 were baptized by him. The church membership a few weeks ago was 2674. In this field there are 32 stations, two native pastors, 31 native helpers, nine teachers and five Bible-women. Two native churches are self-supporting. It may interest individuals and societies to learn that a native preacher can be supported fo $60 a year; a native teacher for $50; a Bible-woman for $40, and a student at school for $25. Since his arrival in San Francisco, Dr. Hager had the pleasure of meeting a physician who was a classmate of his in Cooper Medical College, and of receiving from him a pledge for the support of a native preacher. Many who cannot go, can send. And this is obeying the Master's orders, "Go ye and disciple all nations."

Church News.

California.

Alturas.—Rev. W. R. Bair has resigned the pastorate and expects to return to Oakland about the 1st of July.

San Francisco, Third.—Rev. C. W. Hoag of Plymouth Avenue, Oakland, occupied the pulpit last Sunday. The pastor, Rev. William Rader, preached in Calvary Presbyterian church morning and evening.

Los Angeles.—First church, Los Angeles loses one of its leading men in the death of Deacon T. T. Jones—who was buried May 30. The pastor, Rev. Wm. Horace Day is now in the East taking his vacation. During his absence, Rev. Warren F. Day, D.D., pastor emeritus remains on the field.

Redwood.—Six persons were welcomed into the fellowship of the Redwood church on last Sabbath, four coming on confession. Three are from the Endeavor Society. One little one was baptized. Pastor Kirtland and family started for Yosemite on Tuesday, where they will spend a month's vacation.

San Francisco, Fourth.—Two children were baptized on Sunday, May 29th, at which time the 45th anniversary of the Sunday-school was celebrated with appropriate exercises. Three persons expect to unite with the church at the June Communion. The pastor expects to go away for his vacation on July 5th.

East Los Angeles.—Friday evening of last week a reception was given at the East Side church to the Rev. and Mrs. F. S. Forbes, in honor of the first anniversary of the pastorate. The year has been a successful one; fifty new members have been received. A Junior church for boys and girls which was organized during the year has more than an hundred members now. The Sunday-school has had considerable increase and crowds the rooms.

Pasadena, Lake Avenue.—Last Sunday was a memorable day in the history of the church. In the morning Children's day was observed, the chief event being the graduation of eight boys and girls from the Primary room. They won the admiration of the large congregation as they repeated without a break the Commandments, the Beatitudes, the Twenty-third Psalm, the Lord's Prayer, the Apostle's Creed and the names of the Apostles, and received from their superintendent their diplomas. It was fitting that the last day in the old building should thus be honored by the children, for it was on their account that the church was started, it is the children who have forced the church to enlarge its building. In the evening there was a farewell service. Capt. Wm Waterhouse and A. I. Gammon gave a brief history of the church and reminiscenses, and Rev. S. G. Emerson gave a short farewell talk. In closing all joined hands and sang "God Be With You Till We Meet Again." Services will be held in the Columbia school during the summer. On the preceeding Sunday 15 boys and girls received Bibles and books as their reward for attending 48 Sunday services during the year and recording the texts in little text books.

TENT MEETINGS IN OAKLAND A SUCCESS.

The tent meetings conducted by the pastors of West Oakland, Rev. Messrs. Potter, Slaughter, Gale and Speers, have been very largely attended from the first meeting, which was held on May 8th up to the Sunday evening services, June 5th. The seating capacity of the tent is four hundred and fifty, but this has utterly failed to accommodate the people who flock to hear the gospel, especially on Sabbath evenings. The pastors in turn have preached. A stereopticon has been used—covering the life of the Master in detail, in works of art—illustrating his teachings and his miracles. A chorus choir of about fifty, composed from the singers of the different churches and under different leaders, has been a drawing feature. It would be hard to state what the results will total. Many lives are transformed; the standard in West Oakland has been raised. The preaching has not been at all sensational, but just such services as are rendered in the churches. It is safe to say that more unconverted people have been reached in the one month's work in this tent than have been reached in the four different churches for six months. Why people prefer the tent to the comfortable sanctuary is a question; nevertheless, it is a fact. The pastors and members of the different churches are highly satisfied with the results. The expectation is that the attendance at all the churches will be greater in the future. It should be stated that the regular morning services and Sabbath-school in each church have been conducted as usual, but the prayer-meetings and Sunday evening services in

West Oakland have been abandoned in the interest of the tent campaign. Meetings are expected to close next Friday evening.

PENDLETON, OREGON.

Rev. O. W. Lucas arrived in this place October 3, 1883, and began work under commission of the American Home Missionary Society. The first preaching was in the Baptist meeting house on Sunday, October 7th, and a Sunday-school was organized on the 21st. A church organization was not effected until May 15, 1884, when fifteen covenanted together to worship in accordance with Congregational usages.

There remains but one of the fifteen among the present membership—Mrs. Daniel Kemler.

The articles of incorporation are dated May 30th, 1884. After worshipping in the Baptist church for several months, the Court House was used as a place of meeting until the Sunday-school room was erected.

The first service in their own building, the Sunday-school room, 16 x 22, was held on July 13, 1884. In the spring of 1885 the parsonage was erected. In the summer of 1886 the main building was erected in accordance with plans and specifications drawn by the pastor, who also acted as superintendent. The building was opened for services on September 26, 1886, and was formally dedicated on October 31st, the Rev. G. H. Atkinson, D.D., superintendent for Oregon, and Rev. N. F. Cobleigh, general missionary, participating in the services

After nearly five years of unremitting labor, Rev. O. W. Lucas resigned the pastorate in the spring of 1888, and was succeeded by Rev. G. H. Lee. Under the pastorate of Mr. Lee, a church paper was published, entitled 'The Church Tie," which has proved valuable in collecting facts relative to the early history of the church.

Mr. Lee continued as pastor until October of 1890, having received fifteen new members into the Church, twelve on confession of faith. He was followed by Revs. Henderson, Whittlesey, and Parker, each serving from one to three years up to 1898.

The spirit of comity led the church to unite in worship for a time with the Presbyterians, and then with the Christian denomination, an arrangement which did not prove promotive of growth.

After being three and a half years without a pastor, on September, 1901, it called Rev. Daniel Staver to become acting pastor, and through his efforts the church voted to secure a permanent pastor and resume all its duties. In April, 1902, Rev. Jonathan Edwards, of Spokane, was called to become its permanent pastor. The call was accepted, and he began work at once.

Since the time Mr. Staver began service the membership has been doubled, and the work has developed in all lines. But all our problems have not been solved. We are in need of a better place of worship. The church building was erected nearly twenty years ago. It was fully adequate to the needs of the town at that time, when the population was about one thousand, but does not meet the needs of to-day, with a population of no less than six thousand. So we are compelled either to build a new church or enlarge and renovate the present one, and we have, after long consideration, decided on the latter plan.

Ours is a down-town church, almost in the business part, with saloons and dives within a block of us, and we feel that we must make a strenuous effort to organize on an institutional basis, at least on a small scale, so we plan, in addition to renovating, modernizing, and enlarging the main auditorium, to add to our Sunday-school room a reading room, bath room, and one for social purposes.

It will all cost us no less than $3,000, with greatest economy and hard work. We are not in a condition to hold our own and do the work which seems to be ours to do without these improvements. There never was a time when the church was needed more than the present time. Our lack of proper equipment has made it impossible for us to draw and hold what would be naturally considered our constituency—native-born Congregationalists. The church occupies a strategic point geographically, industrially, and ecclesiastically. It is the only Congregational church in a region of two hundred miles east and west, and one hundred north and south. This town is within fifty miles of Walla Walla, the seat of Whitman College.

We have been thinking seriously of changing location, but after careful investigation, have found it impracticable under the circumstances. So we mean to fight the powers of darkness on their own ground.

A big vaudeville show is opening on the next block to us next week, and we feel that we must try to have something to counteract its influence, therefore we must have a reading room. I hope our friends will come to our rescue.

At the earnest solicitation of the church, Rev. Jonathan Edwards has decided to continue as pastor for an indefinite period, to help to carry out the plans herein indicated. Whoever would like to help in the good work of saving Congregationalism in Eastern Oregon can communicate with him.

J. E.

OREGON LETTER.

By George H. Himes.

A large audience greeted Dr. House last Sunday evening, when he preached a sermon befitting the evening before Memorial Day upon "Following the Flag." In brief outline, he gave the history of flags in general and the origin of their use, and then the specific history of the American flag and what it stands for. The stripes stand for the thirteen original colonies and the stars for the States. Equality is seen in the parallel stripes, and the colors—red, white and blue—stand for: first, courage, valor, sacrifice; second, purity, intelligence and peace; third justice, truth and the future. "We have defeated our fathers, our neighbors, our brothers and our discoverers," he said, and "now we must conquer ourselves. There are other Gettysburgs ahead, and the hall of fame will have a place for the man who now recognizes the Nation's peril and courageously faces and solves it."

The past week has been a stirring week in political circles, being the last before the general State election, particularly with regard to the question of local option, which is to be submitted to the people. The prediction of your correspondent is that it will carry in most of the counties of the State, notwithstanding great efforts, have been made everywhere by the liquor interest to defeat it. All sorts of misrepresentations have been made with regard to the real purpose of the law in question, with the intent, evidently, of so mixing up the average

voter that he would hardly know where he stood, and hence not vote on the question at all, thus giving half a vote against it; but to the extent that I have come in contact with voters, and I have met many, I have not found any who did not understand the situation perfectly. And it is my conviction that a large number of men who are not opposed to the use of liquor will vote for local option.

It is a source of gratification to every friend of Pacific University that its students at all times, as a rule, reflect credit upon their intellectual mother. At the same time this fact is most impressive, not from the pride of victory merely, but in connection with the responsibility resting upon each individual graduate to maintain an equally high standard of scholarship and living in all the future relations of life. To whom much is given much shall be expected. The honors won this year by the Pacific University students are here noted: First place in oratory, first in debate, first in athletics—this at home, in our own State. If this was all, it is possible that too much emphasis might be given to fact being successful contestants; but those who have had their fundamental training here show themselves capable of successfully competing anywhere in the realms of intellectual contest, for instance: one won a position in the office of the governor of the Philippines in a competitive examination; two have won honors in debate and oratory, one in Harvard and the other in Michigan University; another was a member of the winning debating team at Oberlin; one has received an appointment in Brown University; another has received one of the two scholarship honors at Columbia University, New York. Can any institution, large or small, east or west, show a better record? This showing ought to stimulate an increased support of our own Pacific University. Commencement exercises will begin next Sunday, and Rev. Dr. House will preach the baccalaureate sermon.

By the death of Mrs. Simeon G. Reed, an Oregon pioneer lady, a million dollars or more has been left by bequest to found an "institution of learning, having for its object the increase and diffusion of practical knowledge among the citizens of Portland, especially for young men and women earning their own living, and for the promotion of literature, science and art," to be known as the "Reed Institute," in honor of her husband. Mr. and Mrs. Reed were childless, but $288,500 was left by bequest to charities of different kinds and relatives. It is believed by some who claim to know somewhat of the value of her estate that the sum for the Institute will aggregate $2,000,000. Be that as it may, even though the only one million dollars be realized for the Institute, it has remained for a woman to give for beneficent purposes in Portland more than all the men put together who have preceded her to the grave, notwithstanding that in at least three cases their estates have been more than twice as large as hers.

THE MOUNTAIN MISSIONARY WORK.

I am happy to be able to report that the next Sunday night after the publication of my former communication in The Pacific that a young woman expressed the desire to become a Christian. Since then in conversation she has expressed the hope that she is a Christian. I am sure that my appeal was received by some, perhaps by many, as was intended. Indeed, I have had letters assuring me of this. Pray on, brethren. Paul thus called for help in prayer from every church to which he wrote and exhorted all to pray for one another. I want to say that I am not discouraged and never was, though I have been put in many hard places. Moreover, I do not complain. I merely wanted to give information of one part of the great field and ask help by prayer. If God continues me in this field, I expect to see it in time transformed and by preaching the gospel.

J. H. Harwood.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA

The quarterly meeting of the Woman's Home Missionary Union will be held at Haywards on Thursday, June 16th.

Sessions 11 a. m., 1:30 p. m. A program of especial interest has been prepared, and the ladies of the church extend a most cordial invitation to all.

Luncheon served as usual.

The Haywards electric cars connecting with the Southern Pacific trains pass within two blocks of the church.

Laura T. Perkins.

It seems next to impossible to keep the devil from dominating these world expositions. Moral restraint is weakened; the vast surging throng seeking pleasure and excitement make conditions favorable to evil thinking and sooner or later evil-doing. In these great displays of material prosperity the sense-life is unduly emphasized. The appeal to the aesthetic, the artistic, is overwhelmed by the vast volume of material things. The higher self-control, the deeper self-inspection, essential to moral continuity, inward integrity, are borne down by the flood of sensuous and superficial things. Good and true men will, under such stimulus, do things which contravene the moral principles of a life-time. The proposition to inaugurate last Sunday, June 5th, at the St. Louis Exposition, the Spanish bull-fight, that barbarous exhibtion of degeneracy, is a case in point. We thank Governor Dockery for his firm stand against this cruel and demoralizing sport. The president of the American Humane Society, in a telegram to the governor of that commonwealth, says: "This association protests against this flagrant outrage upon the civilization of the State of Missouri and of the United States, and begs you, as executive officer, to use the full power of your State, in the vindication of her laws, and of the public sentiment of the whole country." The governor promptly ordered the prosecuting attorney to enforce the law. It is a good idea to have a governor who respects principle.

Just now the American navy is making a warlike demonstration toward Morocco, all because one Greek, Perdicaris by name, a naturalized citizen, has been captured by a bandit chief and is being held for a large ransom. It seems that this American citizen (?), who became such for personal protection while engaged in perilous pursuits for gain, has a claim which this government is bound to respect. It has not been a great while ago since the same newspapers, now clamoring over the rights of this captured merchantman, were dead set against the claims of Miss Ellen M. Stone, captured and held for ransom by the Bulgarian bandits. We fully agree that no one should be naturalized for the purpose of personal security while abroad; at the same time we contend that genuine American citizens in the discharge of duty anywhere on the face of the earth are entitled to the fullest and most adequate protection by the national power.

THE STRENGTH THAT IS BEAUTY.

By James E. C. Sawyer, D.D.

At the recent dedication of the new edifice of the Grace Memorial Reformed Church, Washington, President Roosevelt made a brief and most practical address, the leading thought of which was that "we can serve the Lord by the way we serve our fellow-men." "The man who is not a tender, a considerate husband, a loving and wise father, is not serving the Lord when he goes to church."

Such words as these are a wholesome religious tonic. There are many good people who are spiritual epicureans. They are luxurious and fastidious with reference to their spiritual environment. Even their ideal of holiness is that of a largely selfish spiritual enjoyment, or at the best a refined degree of self-culture. Their spiritual endeavors center in themselves and they are prone to fancy how pleasant it would be if they had nothing to do but to take care of their souls.

There is some of this in most of us. We imagine that it would be much easier to be holy if it were not for the hindrance created by the various distractions, perplexities and troubles that continually attend us. Many a man imagines that it would be easier to be a Christian if it were not for the monotony and hardship of his daily toil. Many a man of business thinks it impossible for him to be the best kind of a Christian in the midst of the activities and trials of his business life. The wife and mother gets weary of the tiresome sameness of the enending round of her home duties and thinks she could be more spiritual were it not for them. Sometimes we find a man or woman who neglects ordinary but important secular duties in order to have more leisure for meditation or attendance upon religious meetings.

Religion is self-development, but not that only or chiefly. The true ideal of a Christian life is the character of Christ. His goodness was always active. He had indeed his seasons of retirement for meditation and prayer, but from the Mount of Transfiguration itself he came down to cast out devils and heal the sick, and press his way to his final suffering on Calvary. If we set him always before us as the ideal of our spiritual life, we will be led out into the world for service. We will hear his voice saying unto us, "As my Father hath sent me into the world, even so I send you also into the world."

Moreover, cloistered piety is likely to become morbid. The study of one's heart is well, but the study of the needs of others and of the ways in which we can serve them is healthier for us. Too much self-examination is like the foolishness of children who pull up the young plants in their gardens to see how they are growing.

Our hindrances are often our best helps. The very routine of our daily work may be a salutary spiritual discipline. That is not the purest soul which is sheltered from all exposure to temptation, but the one that is continually braced in an attitude of resistance to the manifold forms of evil about it. Inward peace is not the result of quiet hours, of lonely brooding, but of the coming of a divine life into the heart with power to bring all of its affections into perfect harmony with the divine will. We do not find the noblest type of piety among those races which have their home where every prospect pleases the eye and where the means of existence are to be had without effort, but among those active people who have conquered adverse natural conditions and are constantly stimulated to endeavor by the difficulties that they have to overcome.

Spiritual beauty is to be greatly desired, but it is loveliest when it is the crown of strength. The best illustration of a Christian life is not a carefully tended exotic in a conservatory; better far is it represented by the rose that blooms amid the Alpine cliffs and at the edge of the glacier, or by the vine whose fruitfulness results from frequent pruning by the husbandman, or the oak that wrestles with the tempests and grows the tougher and the more glorious by the conflict. Strength becomes beauty when love consecrates it to service.—In Sabbath Reading.

President Roosevelt's Memorial address at Gettysburg was in every way a great address. He said with thrilling eloquence to the Grand Army boys: "It was because you men of the Civil war both knew how to use liberty temperately and how to defend it at need that we and our children and our children's children shall hold you in honor forever. Here we commemorate not only the chiefs who actually won this battle; not only Meade and his lieutenants, Hancock and Reynolds and Howard and Sickles, and others whose names flame in our annals, but also the chiefs who made the Army of the Potomac what it was, and those who made and used its sister armies—McClellan with his extraordinary genius for organization, Rosecrans, Buell, the steadfast and unyielding Thomas, and that great trio, Sherman, Sheridan and Grant, the silent soldier whose hammer-like blows finally beat down the prowess of the men who fought against him. And finally we meet here in homage to the enlisted men and officers who served and fought and died without having, as their chiefs had, the chance to write their names on the tablets of fame, the men who were buried in the long trenches on the field, or who died in cots marked only by numbers in the hospitals." Our debt of gratitude to the common soldier will never be paid.

Perfect happiness is not for human beings in this present life. But there is an approach to happiness which is all but complete. "Behold, we count them happy who endure." The power and disposition to bear hardship and be true have in them the essentials of what we denominate as happiness. Thus we say, "He that keepeth the law, happy is he." And again, "Happy is the man whom God correcteth." The measure of a pious man's joy may not be full, but the character of his discipline tendeth to felicity. Thus Saint Peter said: "If ye suffer for righteousness sake, happy are ye." The conditions of such suffering inure to a sense of profound comfort. Happiness consists, therefore, in being right and doing right. He who is good is ordinarily happy. And he who does good may be happy also. Happiness comes from a sense of duty performed obligation discharged, privilege improved and righteousness attained.—Michigan Christian Advocate.

Our lives are too often graves in which the best possibilities of moral and spiritual beauty and strength lie sleeping. Perhaps not one of us is living at his best. There are better things in our soul than have been brought out. There is more love lying in our heart—sympathy, compassion, gentleness, helpfulness—than has yet been called out into service. There are undeveloped possibilities of usefulness in every one's heart and hand. Many of our lives are like the trees in orchards and forests, all over the land, these early spring days, waiting for the warm sunshine and gentle rains to call out their foliage and fruits; we need the warm south wind of God's love and of the Holy Spirit to woo out the blessed possibilities that are sleeping.—Standard.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson XII. June 19.

Christ Risen—Matt. xxviii: 1-15.

Golden Text: Now is Christ risen from the dead. (1 Cor. xv: 20.)

DAILY HOME READINGS.

M. Christ Risen. (Matt. xviii: 1-15.)
T. Hard to believe. Luke xiv: 1-12.)
W. The Wounded Hands. Luke xiv: 33 48.)
T. Seen by Many. (1 Cor. xv: 1-11.)
F. Certainty. 1 Cor. xv: 15-26.)
S. Chosen Witnesses. (Acts x: 34-43.)
S. Ever Living. (Rom. vi: 1-11.)

INTRODUCTORY.

It was a great shock to the disciples' confidence in their Lord when he was crucified. Fear and dismay had come to their hearts, and they were uncertain as to the future of the cause. It is true Christ had told them plainly that he would rise again, but they had come to attach veiled meanings to even his simplest statements, hence were not quite prepared in their minds for an event so startling as his literal resurrection from the tomb.

EXPOSITORY.

V. 1. Mary Magdalen and the other Mary were not the only women who had come to the Savior's tomb. The other gospel writers mention several besides those two. Mary Magdalen, shocked by the discovery that the stone had been rolled from the mouth of the sepulchre, hastened back to tell Peter and John. During her absence the angel had appeared to her companions, who soon after returned to the city. Upon Mary's return to the tomb the risen Christ appeared to her and held a conversation.

Vs. 2-10. The earthquake—not necessarily one of great violence—was simultaneous with the rolling back of the stone, which was a supernatural work. It is a fact worthy of note that at nearly all the important events in the career of our Lord an angel was present as a participant. Before his awful presence the brutal soldiers did shake and, through fear, became paralyzed. To the saintly women, however, his aspect was reassuring, and his words were full of comfort.

Christ had previously told his disciples that, after his resurrection, he would meet them in Galilee. Now that he has risen, his followers can believe anything, and, therefore, with great haste they prepared to accompany him to the northern province.

Vs. 11-15. The authorities, outwitted, sought security in a falsehood, a falsehood shallow and absurd. Pilate had permitted a guard of Roman soldiers to be placed around the tomb of Christ. For a Roman soldier to sleep on duty meant death. That a whole company should be asleep at once is quite improbable. But if they all had been asleep, then how did they know that the disciples came and stole away the body? And yet that bungling falsehood was current among the hostile Jews even thirty or forty years after the resurrection, when Matthew wrote his gospel. A few enemies of Christianity believe it yet. Men will ever make themselves ridiculous as they try to explain away the supernatural element of the gospel.

SUGGESTIVE.

1. It was at the end of all the Jewish Sabbaths that Christ rose from the tomb. As the veil of the temple was rent in twain at his crucifixion, so the old order of sabbatic days seems to have been abolished by his resurrection.

2. The women were last at the cross and first at the tomb.

3. The "Fear not" of Christ and the angels is full of assurance.

WHERE TO GO FOR THE SUMMER.

Pleasant rooms with board may be had at "Sunny Oaks," Saratoga, Cal. Address as above.

Before You Marry.

"Before you marry be sure of a house wherein to tarry" is a proverb which applies to those who do not take a decided course on way or the other, or who do not prepare for the things which are to happen; but aim partly at one object and partly at another. The result of this will be that they will miss both; just like a man who is going to get married and does not think whether he can support his family or not; and the only outcome of this is ruin. So when we are going to do anything we have to prepare for it, and also to see what will follow or happen when the thing is done. There is a story told about if not concerning this proverb. The story begins thus: There was once a powerful king, who was very fond of advice either from his courtiers or from his subjects. One day while the king was riding through his country, he met a dervis who asked him three hundred crowns for a piece of advice. The king at first paid no attention to him; but he followed the king and repeated the same words; till at last the king was so much perplexed that he ordered his treasurer to give him the required amount of money. Then the dervis gave his advice, which was as follows: "Begin nothing without considering what the end may be." The king, after hearing this good advice said to his courtiers that this advice should be the rule of his life. He had this advice painted on every wall of his palace and even on the doors and plates. One day he fell ill and a doctor, who had been bribed by one of his nobles to bleed the king with a poisoned lancet, was sent in. The doctor, after examining the king's body told him that this kind of sickness could only be cured by bleeding. The king agreed to this, so a large bowl with the advice of the dervis painted on it was brought for the purpose of receiving the blood. When the doctor saw the writing or warning words on the bowl he was very much afraid to poison His Majesty, so he changed the lancet. The king, who saw this, asked for an explanation. The doctor said that the latter lancet was sharper than the first. But upon further inquiry he told him the truth. The doctor's life was spared but he was dismissed in disgrace from the court; and the traitor was arrested and executed. From this we may see that the few warning words had saved so noble a life as the king's and it was surely worth something for him to take the pains in carving them everywhere in his palace; so let every one of us try to follow this maxim or advice and something will be done for us perhaps in our future life.—Anglo-Chinese Magazine.

What I Have Seen.

People who say little, and do a great deal.

People who talk a great deal and do little.

People who are proud of their humility.

Preachers who talk a long time in the pulpit but never say much.

Men who dress in fine clothes but whose hearts are black with sin.

Women who do more mischief with their tongues than good.

People who are so overly conscientious when it comes to giving for God's cause that they can't give much because they don't see just how the money is used.

Men who say they are sanctified, and don't live as consistent as some men who make no profession.

People who are more anxious to find out other people's business than to find out their true state before God.

Men who say they are sanctified, and every Christian that knows them believes they are.

Poor men and women who give more to support the work of God than their rich neighbors.

A man who lived on a rented farm and gave as much to the Home Mission as three rich farmers who owned each two large farms.

Men who wore silk hats while their little children had scarcely sufficient clothes to keep them warm.

Young dudish boys who hired a fine livery to drive out with some flirt of a girl, who had to borrow the money to pay for the rig.

Girls who were very polite and ladylike when in society who were coarse and uncivilized enough when at home to allow their mother to do all the hard and dirty work.

Women who make a great fuss when some one illtreats a cat, but slander their neighbors and ruin their good name without feeling bad over it.—Christian Standard.

I Advise Suffering Women Strongly, to Take Doctor Pierce's Favorite Prescription.

This advice comes from a woman who had suffered all the miseries women can suffer from disease, and had been perfectly and permanently cured by the use of Dr. Pierce's Favorite Prescription.

This great medicine for women establishes regularity, dries weakening drains, heals inflammation and ulceration and cures female weakness.

Read Mrs. Kempson's letter and, if you are sick, follow her advice.

"Although it has been quite a time since I wrote you," says Mrs. Fred Kempson, of Cambria, Hillsdale Co., Mich., Box 57, "still your name is a blessing in our house, and I think it my duty to let you know that I am still enjoying good health, thanks to you and your 'Favorite Prescription.' When I think how I was five years ago, and then see how I am now, I say, God bless Dr. Pierce's works, and may he live long to help poor suffering women. I have never had any return of my weakness and am well and hearty. Can do all my own work without any pain. You saved me from the grave when all others failed. I advise suffering women strongly, to take Dr. Pierce's Favorite Prescription, as I know it will cure in all cases, if indeed there is a cure."

Dr. Pierce's Pleasant Pellets are an excellent laxative, suited to the use of delicate women.

Just to Be Glad.

The following is a modern version of the Apostle Paul's command to "rejoice always":

"Be glad. When you have said all there is to say about life's sorrow, disappointment and pain, about the selfishness and wrong that sweep over the earth like dark shadows, about the shortness of its days and the certainty of its nights, it still remains blessedly true that the universe is thrilling with the song of gladness.

"Note the noble lives around you—commonplace, it may be, but unselfish, brave and true. Note the deeds of quiet self-sacrifice, the swift rush of human kindness to every place of need, the uprising of stately walls to shelter the weak

Better an honest Lazarus than a successful Dives.

Obedience.

Much is said about the demoralizing effects of army life. Perhaps there is a tendency to moral decline in the army, but one thing about army life is good. It is a good thing to learn the lesson of implicit obedience to properly constituted authority. A Christian must learn this lesson. No man can be a Christian who does not obey God. And why should this be thought a difficult thing? Soldiers do not complain because they are required to obey. The hard thing about a soldier's life is to be required to obey an unreasonable and incompetent leader. Many officers are superior to the men in the ranks only in official positions. In all other respects they are inferior. But the Christian is never subjected to this sort of humiliation. He has but one Leader. The pastor is not the Master. Christians are all comrades, all brethren, all equal before one Lord. One is your Master. What he says we will

Daniel Webster's General Wish.

On his deathbed, the great "expounder of the Constitution" made the following beautiful statement:

"My general wish on earth has been to do my Master's will. That there is a God all must acknowledge. I see him in all these wondrous works. Himself how wondrous! What would be the condition of us all if we had not the hope of immortality? What ground is there to rest upon but the gospel? There were scattered hopes of an immortal life, especially among the Jews. The Romans never reached it; the Greeks never received it. There were intimations of approaching twilight; but God, in the gospel of Jesus Christ, brought life and immortality to light."

And yet there are blatant skeptics who persist in claiming the "men of brains do not believe in Christ as the divine Son of God, nor in the Bible as God's inspired word!

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Hartfelt Prayer.

And then, again, there is prayer. Pray earnestly, sincerely, accurately, definitely, lovingly, trustingly, but pray, pray. And remember that prayer is the simplest utterance of the heart; that it is the laying hold of God's willingness, never the pressing of his reluctance. Oh, my friends, I cannot let you go, and yet I must. But oh, take with you Jesus Christ, not only to be your Master, whose you gladly obey, and your Savior, in whom is your hope of salvation, but likewise to be your Friend; remembering that there never come to you a darkness that he cannot make light for you, that there cannot be weakness for which he is not able to give you strength, and that, even in the depths of your greatest need, you cannot possibly want to come to him so much as he wants to have you come. Let us go on, then, my friends, in this faith, working and iving so near to Christ that when we come to that unspeakably solemn and oftimes unspeakable joyous and beautiful time when we await the change from earth to life beyond, we shall find that there is no change. May we stand fast, then, in loyalty to our Master, until we all meet with him at last.—Phillips Brooks.

"Christlike" is a word often on our lips. Do not speak it too lightly. It is the heart of God's predestination. It is our high calling.—Maltbie D. Babcock.

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